fuel. The usual practice here too is to clear cut up a steep hill or mountain, the lower and more convenient the spot, the more efficient the clearcutting. Weeds, shrubs, grasses, and the Yambaru bamboo have quickly taken the place of the trees. The man induced climax vegetation is grass and shrub.

Forest destruction in Okinawa does not seem to have reached the alarming proportions observed in Japan.[6] The destruction of the war increased the demand for lumber and firewood. This demand accelerated the dangerous practices and led to widespread waste.[7] Fortunately, if Matsuda is a good example, the roads were poor and underdeveloped, and the mills small. There was some brake on uncontrolled deforestation.

In the accompanying photograph of the Matsuda forest area, there was access to the summit and the trees there were cut down. For some reason, probably the steepness of the mountain side, the pine and shii on the slopes were not cut. The result was that tall stands of dwarf bamboo took over the spaces on the summit left by the trees, while the trees continued to grow on the mountain sides.

Since the forest is owned by the village, any resident may cut trees for his own use. This custom has few dangers because it is a large forest with a small population in the environs. The cutting is scattered. The villager selects the tree with the consent of the village official in charge of forest control, cuts it and takes it to his courtyard. There is a charge of Y1 for each large tree, or Y1 for five small trees. This money goes to the village office. Villagers' personal needs are a small drain on the forest resource.

The village government also sells wood. In lulls in farming, or when the farmer needs some cash, he may cut trees for the village. Wood cutting for lumber is a year round activity. September to December is the season for cutting firewood. There are two common practices in commercial dealings with wood and lumber. For cutting and gathering firewood, the village office pays Y5 a bundle, Y4 goes to the person cutting the wood, and Y1 to the village office, 60% of which it retains and 40% going to the township office.

Cutting and gathering wood is by no means an easy task. The walk to the forest may take an hour one way, though there may be truck transportation part way. The trees must be cut, the wood chopped up and made into the familiar bundles tied with a stout rush (often the i) and carried back or put in a central location to be picked up later. This marketing of wood on an individual basis is casual and intermittent. More continuous and larger scale exploitation takes place when the village office sells a certain area for cutting. The village takes 60%, the township 40% of the proceeds.

6 Ibid, 285-87. [Text continues on p. 232.--Analyst]
7 Okinawan forests, as cited, 2-3, 5-8.

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47½
[465]

tion, but the village receives payment, through the township, from the central government for this labor. In November 1951, the rate was Y80 per day for each male, and Y50 for each female. Married women do not participate, except to take the place of a husband who cannot attend. This community project is a continuation of pre-war custom. On the day set aside for this work, the participants are taken part way by truck or bus. A half hour walk over the paths, often leading through dense thickets, brings them to the site selected. Everyone brings his own lunch, perhaps in a little metal box, or merely wrapped in banana leaves. Around noon, the girls take their buckets, go down hill to the stream, and carry up the water for the tea. Weeds and grasses, especially miscanthus and the dwarf bamboo are cleared cut from the predominating shii and pine. A shii is known here as the shiigi or shiija. When work begins the area is almost an impenetrable thicket. The grasses and the thick dwarf bamboo have grown up in dense stands among the trees. Only these grasses are cut. Trees are not touched, except for the very young ones in overcrowded spots, or the malformed and dying trees. With the brush and grasses cut, the stand of trees is still dense.

When the undergrowth has been cut down, one can walk through the area. The cuttings, as well as the litter on the forest floor, are not removed. This wise practice keeps the soils at least at their normal productivity. In this area, the relatively low density [311] of population, the scattering of settlement, the large areas of forest compared with the cultivated areas have not brought about conditions requiring the removal of forest litter for fertilising fields and for fuel, a practice which creates acute problems in Japan.[9]

[637] The work is supervised by a forestry official living in the village but an employee of the township. His supervision is nominal, as everyone knows what is to be done and how to do it. Like all officials of a village, he is a friend, neighbor, or relative of those who participate. He checks off the names of those who have reported. On returning from the forest at five in the afternoon, most of the villagers bring back some wood, perhaps a long pole, a bunch of dwarf bamboo, or miscanthus to make an outdoor broom. They are lighthearted as they return single file along the winding paths back to the village.

Pine cones are gathered for their seeds by the co-operative effort of the villagers. The cones are soaked in water so the seeds can be removed more easily. The village office takes the seeds, [C55] gives them to the township office which sells them to the central government for planting purposes. Once a year, the village receives 10% of the amount of seeds it collected for its own planting purposes.

9 A report on Japanese natural resources, as cited, 358.

Hanashiro
Women's Mutual Loan Group
The Cycle of Loans and Repayments

Borrower of the:	Advances Made by Members	Repayments Made by Borrower-Members	Amount Available For Lending Each Month
			Y 2000
1st Month	Y2000 (100 x 20)		2010
2nd	1900 (100 x 19)	Y110 (110 x 1)	2020
3rd	1800 (100 x 18)	220 (110 x 2)	2030
4th	1700 (100 x 17)	330 (110 x 3)	2040
5th	1600 (100 x 16)	440 (110 x 4)	2050
6th	1500 (100 x 15)	550 (110 x 5)	2060
7th	1400 (100 x 14)	660 (110 x 6)	2070
8th	1300 (100 x 13)	770 (110 x 7)	2080
9th	1200 (100 x 12)	880 (110 x 8)	2090
10th	1100 (100 x 11)	990 (110 x 9)	2100
11th	1000 (100 x 10)	1100 (110 x 10)	2110
12th	900 (100 x 9)	1210 (110 x 11)	2120
13th	800 (100 x 8)	1320 (110 x 12)	2130
14th	700 (100 x 7)	1430 (110 x 13)	2140
15th	600 (100 x 6)	1540 (110 x 14)	2150
16th	500 (100 x 5)	1650 (110 x 15)	2160
17th	400 (100 x 4)	1760 (110 x 16)	2170
18th	300 (100 x 3)	1870 (110 x 17)	2180
19th	200 (100 x 2)	1980 (110 x 18)	End of Period
20th		2090 (110 x 19)	

The twentieth member, the banker gets Y2090 from the other members, which, when added to the Y100 plus Y10 interest which he would have paid had he borrowed the money, equals Y2200.

[655] [177] The availability of government loans for homes, part of the American program for the rehabilitation of the Ryukyus may point the way to an acceptable type of financing in which resistance to institutional borrowing is lowered. The mutual loan groups and bank and government loans, however, operate in different spheres. The sums involved in the small loan groups are too modest for a major undertaking, but they are substantial enough to help with minor, yet otherwise difficult, purchases or improvements.

3

Associations

494 Associations and co-operative groups of farmers, fishermen, and animal breeders, part of the Japanese program for the organization